

Christianity and Crisis

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The "American Plan"

THE moment of intensest excitement over the Invasion when the attention of the world was fixed upon hour by hour developments at the Normandy beachhead was chosen as the appropriate time for release of the official American proposals for post-war order. In consequence, the President's announcement which, in a quieter hour, might have claimed scare headlines and provoked heated controversy was relegated to minor newspaper notice and received scant editorial comment.

What is being increasingly denominated "the American plan," so far as our knowledge now runs, embraces four major elements: a general international body "fully representative" of all nations to meet at least annually; an executive council to be elected annually and to include the four major powers and a "suitable number of other nations"; an international court of justice and other appropriate agencies; no provision for maintenance and enforcement of peace other than autonomous measures by the several nations and voluntary employment by them individually of such force as they may choose from time to time to assign to police action.

This scheme for "international security" may be judged by either of two standards. It may be viewed as the maximum structure to which the adherence of the United States (and, doubtless, other powers such as Russia) can be obtained. Or it may be viewed with reference to its adequacy to assure its objectives—the creation and preservation of world order.

Twenty-five years ago, it was the latter consideration which President Wilson and his co-planners held at the center of attention. What are the minimum commitments for joint action by the member states which "can guarantee the enforcement of peace?"—was the question which was steadily in view. It was this question which led to insistence upon the inclusion in the League Covenant of Article X, and which precipitated the Senate controversy and ultimate American rejection. Unquestionably, it is the former consideration which dominates the thinking of President Roosevelt and Secretary Hull: what is the maximum commitment which can lift the issue above partisan dispute and win Congressional assent? Not improbably, it is this consideration which has dic-

tated the unorthodox timing of the announcement. It may have been brought forth at a moment of public preoccupation with battle news partly to attract as little attention as possible and thus evade widespread debate. It may have been issued on the eve of the party conventions, as those close to the White House suggest, partly in the hope of winning bipartisan endorsement. In this light, the proposal may be thought well suited to achieve the objective of general adherence.

But that is not its major purpose. The other consideration cannot be by-passed. In the end of the day, the plan must be judged by its premise of preserving peace. Here, a first impression is the absence of novelty. Doubtless familiar organs will be rebaptised with new names. But, as far as we now have it, the "American plan" appears to envision a revival and reconstitution of the League of Nations *with one notable modification*—the omission of formal commitments to joint action and of all instruments for enforcement. However it may be decked out with impressive titles, what is here proposed is not a league of nations or association of peoples, but an elaborate scheme of international consultation. The final question which must be put to it is—how well is such a system of international conference calculated to maintain a world order of justice and peace?

The preference for the first rather than the second approach represents more than a subservience of far-sighted strategy to immediate political tactics, though it is that. It reflects the conflict between two alternative strategies for achieving world order. One believes that world order cannot be created or forced; it must grow. The most which formal arrangements can do is to provide favorable conditions for its growth. The most promising device is to assure regular consultations where the nations can thrash out difficulties, discern their common interests, and propose parallel lines of independent action. The British Commonwealth is often cited as a hopeful illustration. The recent declaration of the Dominion Prime Ministers seemed to hint that their happy fellowship offers precedent for the world.

The other strategy estimates more gravely the intractable sources of division and conflict among

the nations. It remembers more vividly the record of ever-changing alignments and alliances. It views more pessimistically man's susceptibility to the demons of nationalism, partisanship, fear, suspicion, jealousy and greed. It takes more seriously the teaching of experience in every other area of social order—local, domestic, industrial—that justice and peace are achieved never merely by the persuasion of reason, expediency and common interest, but only as these are supported by formal commitments to a higher authority and political instruments of coercion backed ultimately by force. The example of the

British Commonwealth, it holds to be not only irrelevant but delusive since the nations lack precisely the secret of the Commonwealth's cohesion—a common ethos and a common loyalty. It sees no ground to hope that security, justice and peace can be won for the world at a cheaper price than has been required at every lesser social level.

It is not our purpose to judge between these two approaches and strategies. It is of utmost importance that we become fully alive to their difference and its importance as the great debate over mankind's future enters its decisive phase.

H. P. V. D.

Thoughts on the Future of the Japanese Church

GEORGE S. NOSS

IT must never be forgotten that the problem which the Christian Church in Japan faces today is primarily a political one. It has been thus in the past. The Tokugawa Shōgun persecuted the Church and did their best to destroy it because they thought it was allied with their enemies within Japan and because they had reason to be afraid that it might aid in the invasion of Japan from without. One of the principal reasons why the Japanese feared the Roman Church was because the "Pappa" (Pope) was a temporal ruler, with subjects who pledged him allegiance. Present-day reactionaries attack the Church because they maintain that Christianity is a foreign cult, and that the Japanese who becomes a Christian necessarily sets himself apart from his fellow-countrymen. Throughout all its history in Japan, the Church has suffered when political conditions have been such as to bring it under suspicion, and at no other time.

The two most favorable eras in modern Japanese history for the rapid growth of the Christian Church were: (1) Roughly, from 1870 until 1887; (2) some years before and after 1920. At the end of each of these periods the reaction against the Church had its roots in political questions. Let it be emphasized that the problem was not one of religious doctrines: the Japanese, with their tradition of the fulfilment of personality through sacrifice of self, have a natural affinity for Christianity. Nor have they ever been guilty of religious intolerance.

In the eighteen-seventies the Japanese were confident, in a political sense. The debris of the feudal system had been largely swept away, and the clans had not yet had time to build up the new oligarchy. The international situation was also favorable. Russia was at this time interested in the Mediterranean (she fought a war with Turkey in 1877).

The Germans and Italians were absorbed in national unification. The French were recovering from their defeat of 1870. Finally, there was the blessed fact (for Japan) that the European powers had in Africa a huge continent to parcel out and exploit. Nor must we forget that British foreign policy at this time was under the influence of the great Gladstone, whose immense role in the history of that period has not always been appreciated. As for the Americans, they were busy with the exploitation of the continent which had been opened up by the development of the railroads. During this period the Church in Japan flourished as never before or since, so that some sanguine observers felt that the hour was approaching for Japan to become a Christian nation.

However, the reaction began in the late eighties. Some of it was a natural recoil from too-rapid westernization, but the roots lay in a resurgence of nationalism. For the Western powers disappointed and enraged the Japanese by refusing to abrogate the "unequal treaties."

The Japanese clansmen made astute use of the resentment their countrymen felt, and at this time they laid the basis for the reestablishment of their power. The promulgation of Peace Preservation Regulations effectually curbed the free expression of public opinion, and under cover of these, an illiberal Constitution was adopted (1889) which prevented the Japanese Diet from having any real power. Furthermore, they made use of a newly-devised Privy Council, which, because it had the power to interpret the laws, gave the oligarchs additional means to thwart the will of the people.

During the nineties, all eyes seemed to be turned toward the Far East. Russia began her advance

into Manchuria and Korea; France secured a foothold in the south of China; Britain appeared to be on the point of seizing Tibet, and she entrenched herself in the commerce of the Yangtze Valley; Germany profited by the murder of some missionaries in Shantung by taking the port of Tsing-tao; Italy had the impudence to demand Sanmun Bay on the coast of China; and the United States appeared in the Philippines. When Chinese patriots, stung to fury, precipitated the Boxer Uprising, there was an Allied Relief Expedition, and foreign garrisons appeared on Chinese soil. A few more years, and we see the Boer War and the seizure of the Panama Canal Zone, which did infinite damage to the moral prestige of the British and the Americans. Is it any wonder that the Christian Church suffered?

After the First World War a new era seemed to have dawned in Japan. The people were disgusted with their militarists, for there had been financial scandals, the disgraceful Twenty-One Demands, and futile foreign adventures like the attempted occupation of Siberia. The Japanese people thought, as did all peoples, that the world was at last done with wars. The Washington Naval Conference gave the Japanese a feeling of security such as they had not had since the eighties. The rise in the standard of living had made the people restive, and some observers thought a revolution was impending. The ideas of Woodrow Wilson had had their effect in Japan as elsewhere: it was not possible to keep the Japanese people from thinking that they too had a right to self-determination and democracy. Their confidence in the Americans was enormously increased by our refusal to take advantage of their weakness after the Great Earthquakes of 1923, as well as by the generous help received from America, principally through the churches.

It was in the following year, however, that the exclusion clause was incorporated into the American immigration law. This supremely stupid and shortsighted measure did more than anything else to bring about another reaction against the West and against Christianity. It gave the faltering and discouraged reactionaries the chance they needed to recoup their shattered political fortunes, because every Japanese was acutely conscious of Japan's population problem, and this exclusion clause enabled the propagandists to blame their population troubles upon us, instead of acknowledging that it is essentially a Japanese problem. By putting the Japanese upon a small quota we could have compelled them to realize that as long as they had a net population increase of almost a million souls a year there was no labor market anywhere which could absorb this surplus, and no money to expatriate the emigrants, and that the only possible long-term solution was a decrease in the birth-rate.

After the immigration law of 1924 was passed, one could see a new movement beginning in Japan: "Back to Asia." There were a host of liberal men who knew that Japan's best hope for the future was to pattern her civilization upon that of Britain and the United States, but they were more and more shouted down by the reactionaries. It was not many years before the progress of the Christian Churches came to a standstill, and during the thirties their influence steadily receded. The Christian Churches in Europe and America lost their prestige with the common people of Japan because they had failed to influence political decisions.

It is because the problem is primarily a political one that we have hope for the future, and believe that the Japanese Church will survive this war and be able to take up its work of expansion after the Japanese military shall have been removed from the picture. Whether it can or not depends more upon the Christians in America than upon the Christians in Japan. Measures must be taken by the United Nations that will give the Japanese people a measure of security. They must be given opportunity to buy and sell on equal terms with other nations, and the exclusion clause should be abrogated. Their defeat in war, and their expulsion from China, Manchuria, Korea, Formosa, and the Mandated Islands, will be as great a "punishment" as the Japanese mind can conceive, and further measures will lead them to feel that they have been dealt with, not justly, but vindictively. If the Japanese masses should come to the conclusion that they cannot hope for a fair recognition of their fundamental rights by the Christian Churches, then they will look to the communists for their future instead of to the Christians.

There are many ways in which the Japanese Church has long needed adaptation to the Japanese scene. Because it was so slow in such adaptation, it has been hampered in its efforts to become an indigenous Church. This slowness has also given the reactionaries plenty of opportunity to attack it on the specious grounds that it is a foreign cult.

The greatest obstacle to the indigenization of the Church has been the multitude of its denominations. This has been partly surmounted by the recent union of most of the denominations to form the Church of Christ in Japan. It is to be hoped that this union, which came as a result of pressure from without as well as from within the Church, will not be weakened after the war. There is no reason why the Church cannot at the same time have unity and diversity, "one body in Christ, and members one of another."

The Japanese Church must adapt itself in terms of architecture. The first thing the average Japanese sees of the local church is the ugly and incongruous Western chapel. Somehow or other even

a fine Gothic church, built of reinforced concrete and faced with white stone, looks out of place in Japan, as a Chinese pagoda or a mosque would in the United States. Now there is nothing objectionable in the shrine form of architecture, with its clean lines and austere beauty. And what is more beautiful than a Japanese *torii*? What could be better than pure white wood, dressed to perfection by the unrivalled Japanese carpenter, and undefiled by the oils and gums and enamels we use to cover up the grain of the wood? What is in better taste than the shrine ornaments of pure white paper, cheap and effective and easily replaced, and so spiritually suggestive to all Japanese, having the same effect upon them as a bar or two of a well-known hymn has upon us? Our churches are lofty monuments which have grown out of the cramped walled towns of medieval Europe. Japanese towns have never been walled, and their religious establishments usually are in harmony with a woodland setting. Can we not look forward to churches hidden in groves of trees, with *torii* and mossy stone steps, fountains of water, and old flowering shrubs? The interiors could be free of the varnished and lacquered pews and benches, and the cheap Occidental auditorium with its dusty carpets, its plaster walls and ceilings, and its garish windows with their hard and conflicting colors, done in a studied imitation of primitive European medieval models.

The Japanese Church must some day deal with the present church services in a radical manner. The minister wears a frock-coat sort of dress, and often walks about the church chancel in his stocking feet. Those who do not know him and his message might well mistake him for a cheap politician on the hustings. The Scriptures he reads have been translated into a uniform and archaic Japanese which the ordinary believer cannot understand well unless he brings his own Bible and tries to follow the minister. Hymns are sung which have lovely tunes and words, but some of the expressions perplex the Japanese, and a few are even revolting, because the Japanese have no long tradition of blood-purification, and because animal sacrifice is not part of the Japanese religious customs. Hence they may often be horrified by the expression "washed in the blood of Jesus." The prayers are woefully stilted, for they must be in an elevated style and yet not remind the congregation of the Shinto *norito*. The American analogy would be to endeavor to compose prayers that had, if possible, no words or phrases characteristic of Christian prayers. And then comes the offering. Now the Japanese do not have our matter-of-fact attitude toward money. For example, to give a tip to a hotel-maid by handing her the cold and bare coins is to show one's lack of breeding; one will wrap the money in clean white

paper, and if possible put this little parcel on a tray. Perhaps the Christian people are used to it now, and do not mind it any more, but lifting the offering to the sound of clinking and jingling coins is often quite shocking to the casual visitor, because it is not the traditional Japanese custom. So some day the Japanese Church may see its ministers' clothes changed to something like the clean and flowing blue-and-white robes of the Shinto priests, and there will be more nature hymns, and prayers like the Shinto *norito* in style, and perhaps the money offerings will be made at the door, deposited in a white wood box put there for the purpose.

There must be an adaptation in symbolism. The Japanese may wish to turn from the lamb as a symbol, and make use of the Shinto mirror, instead. Japan does not have the sheep tradition. To them the sheep is a dirty, stupid, and cringing animal. One of the Japanese words for "sheep" is also used as an epithet of contempt and derision for a woman of weak moral character, and is perhaps the vilest word in the language. To us, mirrors are characteristic of cheap restaurants, barber shops, and the like, and a mirror over the altar of a church would be an absurdity. But for the Japanese, Jesus the Mirror of God would be a tremendous symbol. If we say that the lamb is a symbol of sacrifice as well as of purity and innocence, then let us decorate the Japanese Church with symbols of cherry-blossoms. For the cherry blossoms to the Japanese, are symbols of the supreme beauty of sacrifice.

We need not fear that once the Church has adapted itself to the Japanese scene it has by that much ceased to be close in its relationship to us. On the contrary, it would then be all the more fitted to minister to our own needs. We have tried, in our limited way, to share the Gospel with the Japanese, and, as has been experienced before, we may find that the pupil can apprehend and interpret elements of the message that have escaped the understanding of his erstwhile teacher.

It is difficult, in the midst of this terrible war, to hold fast to one's confidence that the Japanese will some day grandly benefit the world. Once they have been cured of this mania for aggrandizement, their great natural gifts will reassert themselves in proportion to the peace and security that can be guaranteed them. It may be hard for us to acknowledge that the Japanese, as a race, have a wonderful sensitivity to ethical demands, and an intuitive apprehension that may make them the teachers of all mankind. As other races of Christians have brought to the service of the Church their philosophical genius, their passion for order and government, their music, and their social conscience, so may the Japanese show us our place in God's world and our duty toward it. It is a lesson long overdue.

Statement on Post-War Policy Towards Japan¹

1. *Basic Assumptions.* This memorandum assumes that the United Nations will win the war and that Japan will be completely defeated. It assumes also that peace will be made with Japan only after full consultation among China, the United States, Great Britain, Russia, and the other Governments concerned. Again, the memorandum assumes the creation, at an early date, of a general international organization for the maintenance of world peace and security, and that any future arrangements made with Japan must be consistent with the purpose and functions of that organization. Finally, the memorandum assumes the formation of a regional agency, or agencies, within the scope of the general world organization, and under its authority, for dealing with matters directly affecting the Far East.

2. *Aim.* The aim of the post-war policy of the United Nations towards Japan should be the establishment of lasting peace and the promotion of the general welfare of the peoples of the Far East. Therefore, the terms of the armistice to be imposed upon Japan and of the treaty of peace to be later made with her, should not be motivated by a spirit of vindictiveness. Rather both the armistice terms and the treaty of peace should be so designed and implemented as to induce Japan to become as quickly as possible a responsible member of the family of nations, and a loyal and willing participant in any international organization or agencies that may be established. This is a prerequisite to permanent peace. There is good ground for expecting the cooperation of liberal elements in Japan in carrying out a policy conceived in this spirit.

3. *Territorial Readjustments.* As an act of justice to the populations concerned, and in accordance with the declaration made at the Cairo Conference, Japan should return Manchuria, Formosa, and the Pescadores to China, and give up all territory seized by her since July, 1937. Japan should also relinquish control of all the islands in the Pacific which she has occupied since 1914. Moreover, Korea should be liberated. This last measure, however, places upon the United Nations and upon any world organization or regional agencies that may be formed, the responsibility of helping Korea attain stable and efficient government as rapidly as possible. In regard to Japan's mandated islands, these should, if the purposes of peace are to be served, be placed under international supervision and not assigned, as outright possessions, to any one country. Other territorial readjustments in the Far East, in justice to the populations concerned, should also be made, but these lie outside the scope of this memorandum.

4. *Economic Needs.* The taking from Japan of all the territory above mentioned will, inevitably, require drastic readjustments in her economy. It is therefore important for the United Nations to remember, in this connection, the promise of the Atlantic Charter, "to further the enjoyment by all States, great or small, victor or vanquished, of access, on equal terms, to the

trade and to the raw materials of the world which are needed for their economic prosperity." The world stands to gain and not lose from an economically stable and prosperous Japan, provided such a Japan is under the control, not of a military clique, but of leaders committed to civilian government and international cooperation.

5. *Disarmament.* Japan must be disarmed, a process that will naturally include the dismantling of her war industries. However, care should be taken that this does not unduly cripple the basic peace-time industries essential to the livelihood of the people. Japan should also be allowed to retain a merchant fleet sufficient for her needs in world trade. Moreover, disarmament of Japan should not be made a permanent unilateral arrangement, but should be considered as part of a general scheme of international cooperative action, in which all nations will share in the reduction of the burden of armaments and contribute to the forces necessary for the maintenance of peace.

6. *Reparations.* The United Nations, especially China, have a moral and legal right to compensation for damages suffered at the hands of the Japanese armed forces. However, while the right should be definitely and clearly affirmed, it may nevertheless be wise policy for all concerned to waive monetary indemnities. There are two reasons for this. First, Japan will be unable to make anything like full reparation, as her economy will have suffered greatly as a result of the war; and second, the waiving of such indemnities will reduce post-war friction and ill-will. In the long run, more will be gained by a liberal attitude towards Japan than by insistence upon the payment of huge sums. China, the greatest sufferer, may well be the more inclined to such a policy as her losses will, in a measure, have been compensated for by the return of Manchuria and Formosa, plus Japanese government owned, or government subsidized industries therein, including mines and railways. As a part of the peace settlement, Japan should, in addition, be required to return the art treasures, libraries and objects of cultural and historic interest which have been taken from China and other occupied areas.

7. *War Criminals.* Much has been said by government officials and in the press about the punishment of war criminals. If such a policy be followed, the United Nations will need to be on guard against a display of vindictiveness. Scrupulous care should be exercised that only those persons are punished for war crimes whose direct and personal responsibility therefor is established beyond a doubt. The highest judicial traditions of fairness and impartiality must be observed in this matter, else the reputation of the United Nations will suffer in the opinion of mankind. In this connection, distinguished neutral jurists might well be invited to sit on any tribunals that may be set up. Again, in this matter

¹ Prepared by the following group of Christian experts on Far Eastern affairs: Leland S. Albright, Raymond L. Archer, Eugene E. Barnett, M. Searle Bates, John W. Decker, Wynne C. Fairfield, Elmer K. Higdon, A. Kristian Jensen, Kenneth S. Latourette, Sarah S. Lyon, Joe J. Mickle, W. Plumer Mills, Frank W. Price, A. K. Reischauer, Luman J. Shafer. Signatures do not imply unanimous commitment to each phrase, but record a sharing in the discussions and support of the main lines of the document. The signatures are those of individuals and do not represent the organizations to which these persons belong.

as in others, a liberal policy, rather than a harsh and vindictive one, will contribute towards future peace.

8. *Relief Needs.* The immediate needs of the Japanese people at the close of the war should be met by the United Nations as far as this may be done with due regard to the claims of other peoples who may be in even greater distress. Need for relief in Japan will be temporary only, but in so far as it may exist, aid should be given promptly and generously, subject only to the proviso mentioned above. Such action would discharge a moral obligation on the part of the United Nations and tend also to lessen post-war tensions and stabilize conditions generally.

9. *Surveillance.* From official statements it is evident that, in the post-war period, the United Nations will exercise surveillance over Japan until such time as she demonstrates her willingness and ability to live at peace with other nations. It is, therefore, at this point that allied statesmanship towards Japan will meet its greatest test: its ability to transform a military situation into a civil one. In the interest of all concerned, the period of occupation by armed forces of the United Nations should be brief, and its scope as limited as effectiveness

will permit. Moreover, it should be conducted with such tact and discretion as to leave a minimum of bitterness to disturb future relations.

10. *Changes Required.* Judging from such official statements as have thus far been made, it is apparently no part of United Nations' policy to prescribe for the Japanese people the precise form of their future government, or their future system of education. This attitude is wise, for these are matters of internal policy, and questions which, in the nature of the case, the Japanese can best decide for themselves. The imposition of any forms or patterns from without would be immediately opposed as alien and as having ulterior aims and motives, and would, therefore, be difficult, if not impossible, to achieve. But inasmuch as order in the post-war world community will depend so largely on civil control in government and upon freedom of speech, press, and assembly, the United Nations are justified in asking that the Japanese give due evidence that these are determining principles in their national life. To secure these fundamental changes on the part of Japan will be to win both the war and the peace in the Orient.

The World Church News and Notes

They Discover the Church

Just fifteen years ago, a small group of wealthy American businessmen, disturbed by what they diagnosed as a waning public confidence in Christian Missions, devised and financed an elaborate "laymen's inquiry" into certain limited areas of missionary work, in India, China and Japan. The "Laymen's Report," whatever its intention, undoubtedly served further to encourage misgivings as to the soundness and validity of the missionary enterprise.

Today, another "laymen's inquiry" is in process. It embraces the whole world. It is spontaneous, not carefully organized. It is being conducted, not by college professors and scholars but by hard-bitten soldiers, sailors and marines of the armed forces. So far as can be judged, the verdict they are returning is almost wholly favorable. In this issue, we print a representative selection from many dozens of "discoveries of mission" which have reached us.

South Pacific

"The 'reservoir of friendliness,' to borrow a *One World* phrase, created by the missionary has been an important factor in the success of the military operations in the South Pacific. The natives have rescued countless fliers forced down at sea. They have fed, sheltered and befriended scores of survivors off sunken ships. This amazing and heart-warming friendliness of the natives will receive its due recognition in the account of the ultimate victory.

"So foreign missionary activity got the United Nations some effective allies; therefore, it has been a good thing"—is that what I am saying? No, of course not.

"It is what the gospel of Jesus has done for these

Melanesian natives who up until a comparatively recent date were a warlike, savage and primitive people. Cannibalism and head hunting were common practices among them. Their tattooed and disfigured faces and bodies and the spears and war clubs that many of them still carry are vestiges of the savagery and the darkness from which they have been so recently delivered.

"'What has Christ brought to you?,' I have asked them. I have received several answers to that question. None was quite as eloquent as that single word which came from the lips of a grizzled, somewhat fierce-visaged, old jungle veteran seated on the ground in the rear of the native building in which we were holding our meeting. 'Light!' was his answer.

"In our midweek prayer and discussion group I asked our sailors whether this duty overseas had awakened foreign mission interest in the men. Everyone present agreed that it had. Two of the men went even further: they had begun seriously to consider offering themselves as missionaries when the war is over."

A Chaplain.

New Guinea

"A few weeks ago a small party of us were selected to go on a week's hike through the interior of the place we are at present. It was the first chance we had to observe the natives in the tropics under normal conditions. Most were living in the primitive way in which they had always lived with the exception of having ceased the practice of cannibalism. They were nothing extra, pretty lazy, not overclean, and with a well-developed commercial sense.

"After several days of marching over a good-sized

mountain range, we came down to a village of a totally different sort. Years ago this village had been visited by a Church of England missionary who had been successful in his calling, for this settlement was a great improvement over all we had seen. The hub of everything was a church built of slip bamboo with a thatched roof. A native clergyman was in charge, and he spoke fairly good English. The village was clean and neat as a pin. Every night just before sunset the bell would toll and all the natives would file into the church for evening services.

"We attended a service the following morning. It was the regular service so far as I could see, with Communion, though I couldn't understand a word of the language. It was all from memory, the only printed matter in the church being the Bible. They could really sing."

An American Sergeant.

Assam

"It was surely a joy to be with people who know the true meaning of Christmas. The whole set-up was great, including the Indian food which was served at the Christmas Day tea. I would like to have been in the States but I had one of the best Christmases that I have had for several years.

"When the doctor tells some of the American boys how long he has been over here they just shake their heads and wonder why, but they forget the spiritual aspect. It has surely meant a lot of sacrifice, but God has certainly blessed. It has been worth a lot to hear the boys sing, and to see the contrast in the lives of these fellows."

An American Soldier.

Occupied China

"A group of Japanese headed by the leading medical officer of an army unit came for one of their frequent inspection tours. The Superintendent, a second-generation Chinese Christian, with twenty years of service, was given instructions as to certain changes advisable in the hospital. The Chinese doctor replied that these changes could easily be effected, but that there were certain things about the institution which could not be altered. 'First and foremost,' said he, 'is the Christian program. Our doctors and nurses and workers do not spend their leisure in attending parties in the city, are not given to dancing and gambling, but find deep enjoyment and rest in our religious services and exercises; we give outlet to our emotions in praise and worship of God. This is something which may not be changed.' While the Japanese leader seemed unimpressed, a junior officer interjected, 'Yes, I understand. My mother is a Christian.'"

An American Doctor.

Iran

"Needless to say, a soldier so far from home is often a victim of homesickness and anxiety for those at home. A visit to the Mission—a chance to talk with 'home folks' again in the atmosphere of every American home—is a sure cure for soldiers' blues. Such close association with the missionaries has revealed a story for us all that heretofore was only half understood and certainly for most of us a story in which we were only

mildly interested. Sunday afternoons with the Mission children were always a treat. I am most thankful for the opportunity to see at first hand the marvelous work of these good people over here and hope to return some day with a more pleasant object in view."

An American Soldier.

Leopoldville, Africa

"Don't worry about how your missionary money is used. The work done with it is first class."

An Army Nurse.

A South Sea Island

"We then witnessed something that I do not believe will ever leave our memory. The chief arose and spoke to his people for about ten minutes. He spoke in his native tongue. I understand a little of the language and knew he was giving them a sermon. I later found out though that he had quoted several verses of Bible by memory. He then faced the soldiers and picked up his Bible and read the same passages in English. I was utterly astounded afterwards when I looked at his Bible—it was in his native tongue and he had translated it as he read along without faltering once. He then led us in a prayer of thanksgiving to close the program.

"I looked around and tried to observe just what was the reaction of the men. I don't think there was a one of us who didn't feel real love and admiration for that black boy. I don't suppose a group of whites have ever before been led in prayer by a man who is generally believed to be ignorant or termed savage. But a few short years ago his people were headhunters and cannibals.

"When we look at the simple life and the love of God these natives display, it makes you wonder just which race is ignorant or savage."

An American Soldier.

South Pacific

"The people are so friendly that it amazes us. Something happened here which, if I hadn't witnessed with my own eyes, I would never have believed. I think it will interest you.

"While at the front line positions, we had about two dozen native workers with us and it amazed me to see these black people holding prayer meeting every night, singing the songs we all know in their native tongue, giving thanks to God in prayer for their own blessings and praying for the American soldiers to be victorious.

"Someone has done a grand job over here, and I heard ever so many of the boys say that now they know where the money the church collected for missionaries went, and that whenever the plate is passed for missionaries again back home they will not be so close with their money. . . ."

A Serviceman.

The Congo

"When at home they used to ask in my church for an offering for missions, I usually searched in my pocket for the smallest coin I could find, but never again will that be the case. I shall tell them what I have seen here."

An Officer.

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DOROTHY CLEMENS, <i>Editorial Assistant</i>	

Panama

"We are able to observe the excellent work done by missionaries in the past and the fine piece of work they are doing at present. We have talked to men and women who have lived on their faith for a number of years. . . . We see them as consecrated men and women who find happiness in the service of others.

"One Sunday we were privileged to have a San Blas Indian and his wife speak to our congregation of service men and officers, as well as a fine representation from the civilian employees. It is my firm belief that these men shall no longer have to be persuaded to support missions for they have seen the power of Christ on the Indian's life. . . ."

A Chaplain.

New Georgia

"Before entering the army, few people gave less thought to the great work missionaries on foreign soil were doing than I. But upon completion of our New Georgia campaign, it was brought home to me.

"The success of this campaign depended upon the cooperation we received from the natives and that cooperation was given wholeheartedly and cheerfully by these men who a few years ago were savages. A handful of missionaries risked their lives and sacrificed the comforts and luxuries of home to teach these natives Christianity.

"It can't be estimated in figures, the number of lives saved by the tireless efforts of these men. I, for one, would not hesitate to say that in a large measure I owe my well being to these men. As a token of my appreciation of the wonderful work these missionaries have done, I am enclosing a money order for one hundred dollars with the request that it be used for foreign missionary work. To me, this does not seem a gift; rather I consider it a debt of gratitude."

An American Soldier to His Pastor.

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India

"We may not have wanted to come to India but it has meant that many thousands of men who would have cherished throughout their lives an entirely wrong conception of missionary work have been able to see that Christian work at first hand. Nothing seems too much for these indefatigable people. Our men have found on Sunday a 'little sanctuary' where they may find God, and finding Him can feel again with their loved ones, quiet in mind, strong in spirit. I am writing from a khaki-colored viewpoint. We have met true and living Christianity here. To see these things is a great revelation that none of us will ever forget."

An Army Captain.

A Pacific Island

"Dear Mom: Because of missions, I was feasted and not feasted upon when I fell from the sky into this village."

An American Soldier.

Solomon Islands

"This morning I came upon some natives building a grass hut. One black boy was perched on top of the center support singing the hymn 'Jesus Christ is Risen Today' in his own tongue. It was, at first, quite a shock to me. I called to him, and he came down from his perch and began to sing again. I joined him in English. How strange to hear this primitive boy and myself singing praises to our God! Truly, the brotherhood of God knows no bounds. . . . I few weeks ago I had the pleasure of going to a nearby island on Sunday afternoon with the chaplain. There is a small garrison of Yanks stationed there for special training and the chaplain conducted services for them. . . . After our services had been going about 10 minutes, in trouped a whole family of natives who sat down in the front row. This didn't surprise me too greatly but when they joined in the singing with enthusiasm in English—I was a bit taken aback. After the service was over the colonel of the post introduced the family as the native missionary and her family. Priscilla, the missionary, had been the white Australian missionary's assistant before he had been evacuated and she now carries on the work. She speaks a very precise English with a most intriguing accent. She is very intelligent and can carry on a good conversation. She showed us her native thatched roof chapel and explained to us that the men and boys stood on one side and the women and girls on the other. She told us that the congregation was about one hundred and ninety and that there are 'eighty in Christ' meaning, I presume, those who have been baptized. . . . The rest of the assortment of children of various ages were pretty skimpily dressed but neat and clean in contrast to the natives that we see here on the island. . . . The whole mission area is very well kept with the grass cut almost as if they'd used a lawn mower. . . ."

An American Soldier.

Author in This Issue

George S. Noss was engaged in evangelistic work in rural areas in Japan from 1930 until his return to the United States in 1941. At present he is lecturer in Japanese at Columbia University.